

Tabernacles: Days of Destiny

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When the Lord gave Moses instructions regarding His feasts in Leviticus chapter twenty-three, God was establishing a foundation of understanding so that we could grasp His purpose and plans for mankind. The word “feast” that we find in the scriptures is the Hebrew word “moed” which means “appointed time, a fixed time, season, or cycle of time.” It was as if the Lord was establishing a yearly series of rehearsals that would remind mankind of what the Lord had done for them while also teaching God’s prophetic plans for the future. His divine use of nature and agriculture ties to the feasts provided clear reminders in each season of the faithfulness of God. The seven feasts are divided into two seasons, the spring and fall, or the “former rain” and the “latter rain”; each is filled with knowledge that speaks of Yeshua, Jesus, and His love and works in His first and second coming.

What tremendous days those were, two-thousand years ago, when Yeshua, as the Passover lamb, was sacrificed for the world. His sinless life, the unleavened bread, was offered to the Lord and then placed in a tomb where He rose again on the third day as the Firstfruits of all who believed and followed afterwards. He breathed on His followers, instructing them to remain in Jerusalem until the promise of the Father came to pass. As always, the promise was fulfilled on Shavout, Pentecost, when the power of the Holy Spirit, the same power that appeared at Sinai and engraved the stones with the Word, filled those present and engraved their hearts. On their hearts was written the same Word and Fire that they would become a witness to the world. Two thousand years later, even this very day, the Fire still burns and continues to empower people as His witnesses. This first season is fulfilled and complete.

Following the spring is the fall season, the Days of Destiny: Trumpets, Atonement, and Tabernacles. During these times we are to recall Israel in the wilderness and how God’s provision brought forth food, water, and shelter under the most severe conditions, with nothing lacking. God instructed the Israelites to build a tabernacle as He desired to dwell with His people.

The major themes of Succoth, Tabernacles, which is the only feast that commands us to be joyful and lasts for seven days, are as follows: (1.) Season of our joy, which speaks of the Messianic Kingdom, (2.) Feast of Ingathering or Harvest (3.) Feast of Dedication, remembering Solomon’s temple, (4.) Feasts of Nations, recalling all nations will come to appear before the Lord, (5.) Festival of Lights.

The “Water-pouring Ceremony” is an interesting ceremony that is included in the daily service of the Feast of Tabernacles. Every priest from all the various courses was to be present during this time. They would divide into three separate groups. The first group would perform the daily sacrifice as was customary, plus that which was extra according to what was prescribed for Tabernacles. The second group would depart through the Eastern Gate to the Matzah Valley where they would cut willows of a specific length. The third group, lead by the High Priest, would go out to the Water Gate, to the Pool of Siloam, where the High Priest drew a golden vase of living water and held it up, his assistant carrying a silver vase full of wine.

At the same time both the second and third group would turn and begin to return to the Temple. The priests with the willows marched in unison, swinging the willows, which subsequently produced



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the sound of rushing wind as they approached the city. As both groups reached their respective gates a shofar would sound and all would be quiet. One man with a flute would then stand and begin to play; he is called the "Pierced One" and would lead the procession in a call for the wind and water to enter the Temple. The priest with the willows would circle the altar one time, except on the last day on which they would circle seven times. The priests with the sacrifices would lay their offerings on the fires; the High Priest and his assistant would then ascend the altar while the people sang, "Mayim" (Isaiah 12:3). The priest poured out the vases into the bowls on the corners of the altar. At that point the priests with the willows would begin laying them against the altar to form a sukkah (God's covering). And finally, the priest would then cry out to the Lord to send the rain.

Prophetically this is a blueprint for the church and Israel today. Not in following the literal acts, for that is not where the power lies, but from the heart that produces prophetic acts of honor and praise. We are called to worship in Spirit and Truth and in obedience. The feasts of the Lord are overflowing with symbolism and instructions for mankind yesterday, today, and tomorrow. They are a blueprint for the life we are called to live.

Let us take a beginning look at the sukkah, a temporary open roofed dwelling in which the Israelites lived for seven days during the feasts of Tabernacles. We will see it is as your house, your life, and your place of worship that is designed to be open with trust. We have to ask ourselves, are we open or are we closed in by walls for fear of what might enter? Are you self-protecting or is the Lord Himself your protection?

The "moed", is an "appointed time" when the Lord calls us to His table. Do your walls deafen the call? Do they prevent you from receiving the gifts of unity, the light of revelation, and the goodness that He pours out on His people during this special time? An open sukkah is an open vessel that is prepared to trust and ready to receive. The Israelites exercised and developed their trust as they had to trust God to keep them in the midst of natural outside forces; we too must trust the Lord in the midst of the unknown and life's storms.

During this feast the Lord desires a water-pouring ceremony in every area of the Body of Messiah. He wants fresh willow cut, or new growth cut, free from ownership, pride, and identity and waived before Him and His Spirit. He will then breathe His wind into the costly new surrender and fill it with His life. For a life laid down is a life that is free to be empowered.

The Lord desires to meet with His children at the pool of Siloam. In Hebrew "Siloam" means, "the sent one." It is a pool of His glory in which you are to be immersed or baptized into your calling; a place where we are washed and then sent out in what we are called to be.

God is longing for golden vessels that will pour out living water. . . sanctified, purified, and undefiled worship, preaching, and teaching and words from Heaven that break the bonds that hold us down.

He is looking for silver vessels, like Nehemiah, who will act as a King's cupbearer and pour new wine into new wineskins.

The shofar blast is as the prophet's word to awaken and direct the people. It is a call to worship and an alarm in times of war. It is a watchman's cry to the city in which he has been placed and the voice of God over all who hear. The flute is the cry of Messiah, welcoming His presence into our temples.

Our sukkahs are to be open, humble, and ready for the refreshing visitation of our Lord. Like a manger and a humble house prepared for the King of Kings. The Feast of Tabernacles is a time for each of us to let down our walls, trust our God, and tabernacle with Him during this divine moed.